

CROSS ROADS



VOLUME XXIX

NOVEMBER, 1953

NUMBER 2

THE JOURNAL OF THE RURAL WORKERS' FELLOWSHIP
OF THE EPISCOPAL CHURCH



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VOLUME XXIX

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*Journal of the Rural Workers' Fellowship of the Episcopal Church
Formerly published as the Rural Messenger*

THE OBJECTIVES OF THE R. W. F.

To promote the interest of the whole Church in developing an effective ministry to town and country areas.

To increase fellowship among rural workers and those interested in rural community life; and

To aid the National Council in its program and its service to rural workers.

CROSS ROADS is published quarterly by the Rural Workers' Fellowship of the Episcopal Church, Inc., at 415 So. Jennings, Fort Worth, Texas. Editorial care of the Rev. W. Shelby Walthall, R.F.D., Jessups, Maryland. Members of the Rural Workers' Fellowship of the Episcopal Church subscribe to CROSS ROADS in connection with the payment of their dues of \$2.00, of which \$1.00 is for a year's subscription to the publication.

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EDITOR: *The Rev. W. Shelby Walthall*

EDITORIAL BOARD: *The eight provincial representatives of the Rural Workers' Fellowship*

EDITORIAL

The Annual Meeting of the Rural Workers' Fellowship which held in St. Paul, Minnesota the last week in October was perhaps on the finest since its inception twenty-nine years ago. There were some clergy and lay persons of the Church present. There were about 35 céses, 30 states and Canada, and all of the provinces of the Episcopal Church represented. It is for the reason that we wanted to bring you some of the highlights of the meeting that this issue of CROSS ROADS is delayed.

Doubtless you are anxious to learn of the outcome of the election. The following persons were elected to hold office: Honorary President—The Rt. Rev. William F. Lewis, Bishop of Nevada; President—the Rev. William Davidson, Montana; 1st Vice-President—the Rev. Frederick Smythe, Minnesota; 2nd Vice-President—the Rev. John Baden, Maryland; Recording Secretary—Mrs. John Philbrick, Missouri; Treasurer—Miss Constance Vulliamy, Missouri; Board of Directors (new)—the Rev. William Davidson, and the Rev. William B. Spofford, Jr. You will note that the office of Recording Secretary has been given to Mrs. Philbrick of Roanridge, Parkville. Beginning now the membership office of the Rural Workers' Fellowship will be at Parkville, Missouri, the address being: Rt. 3, Box 371, Parkville. A member of the staff at Roanridge, to be appointed by the superintendent, the Rev. Norman F. will act as membership secretary. The records of the Fellowship have grown to such a point as to make it a most difficult task for one person to handle. Helen Philbrick did a signal job of handling the records while I was your President. For her faithfulness in this I want to express my deepest appreciation.

I shall not go into details here about the National Convocation of the Church in Town and Country which was held during the time of the Annual Meeting of the RWF. The findings will be included in a special article in this issue elsewhere.

It was voted among other things to discontinue the offering of the Episcopal Church sign. The Board of Directors will issue a statement in the future about this. It was felt that while the sign was of great value in securing new members of the Rural Workers' Fellowship the cost was prohibitive as it now stands. We stood to lose more than we gained.

There may soon be a change in the supplementary periodicals of the membership of the Fellowship. Such an arrangement will be under consideration of the new Board of Directors and the Division of Town and Country. We are referring here to the addition of the publication of the Church and Countryside Association of the Church of England, PLOUGH. It is felt that much good could come from a cooperative effort on our part with the Church of England, as well as with the Church of England in Canada. It was consensus of the group present at St. Paul that we might be good for each other.

One significant event took place at an evening session of the National Convention for which the Episcopal Church could be proud. Mr. and Mrs. Harris Larsen, of Wisconsin, were presented a layman's award for outstanding lay leadership in the rural field. The Larsens were guests of the Rural Workers' Fellowship at the annual dinner. The congratulations of the entire Fellowship go to these fine people of the Mid West.

Elsewhere in this issue you will find citations which went with the Fellowship Award of the RWF. They were read and presented at the Annual Corporate Communion Service to those persons who had outstanding work in the town and country areas of our Church. Those receiving the Awards were: the Rev. David Clarke, the Rev. Ralph J. Hall, of Alabama, and the Ven. William D. Hassell, of Canada. This is the highest recognition that can come to a person in the town and country Church and we heartily congratulate them.

This will be the last issue of CROSS ROADS under your present editor. A final word before he puts this issue to bed. It has been most gratifying to me to see the interest in your journal as so many of you have shown these past two years. In the two years I have served you only two persons refused to comply with my request for a story. And these two for very excellent reasons. It is not always an easy thing to put together a story for there are so many things to be taken into consideration.

Your new Editor, the Rev. William B. Spofford, Jr., now in Idaho, will bring you, I am sure, the kind of journal you want. He cannot, however, do the job alone, as capable as Bill is. He wants you to send him case studies, book reviews of significance to the field of town and country, your views on the changing rural scene, your experiences if you have had success in some field. We can all hold up our hands in this undertaking if we will begin now to flood him with material. Put Bill on your mailing list—better still, have the diocesan journal sent him. Sometimes we are a bit reluctant to talk about ourselves. In that case perhaps you know of someone who is doing a piece of work the Church should be proud of.

I shall also be leaving you as the President of the Rural Workers' Fellowship. That does not mean that I shall be less active in my interest in the support of the RWF. It might perchance mean that I will have more time to devote to the promotion of the Fellowship now that I no longer have the responsibility of the administrative end of things. To all you who have served even years—one year as Representative of the Seventh Province, two years as 1st Vice-President, and two years as your President—have I said me in putting across the ideals and objectives of the RWF, my thanks. And may God grant our new officers and directors His richest blessings in the years to come.

THE WORLD COUNCIL SEMINAR ON RURAL LIFE

By the Rev. David Talbot Rector, Coshocton, Ohio

It was my good fortune to attend the Seminar on the Church and Rural Life which was held at the Chateau Bossey near Geneva, Switzerland, the headquarters of the Ecumenical Institute of the World Council of Churches. The Seminar, which was composed of twenty-three Americans and about an equal number of Europeans and a layman from the Church of South India, was held at the request of the Department of Town and Country of the National Council of Churches of Christ in America. The American group made a study tour of the Rural areas of the Alsace-Lorraine portions of France, the territory around Stuttgart in Germany, and in Switzerland.

Of course no one can pretend to be an expert on the conditions in Europe after such a short visit and yet certain impressions remain. The French portion of the tour seemed to confirm, to me at least, what we had been told during our briefing in Paris by Messr. Bourdet who was the liaison between the French Agricultural Ministry and the American aid program. In part he explained that the French peasant, in addition to being the victim of the historical vicissitudes which had brought wars and other disasters over his lands, with the resultant inflation and civil upset, was the victim of his own good qualities. One is impressed by the smallness of the French fields and this results from his almost fanatic love of the land. Through the years the land has been divided

and subdivided by inheritance and today a farmer may have many small fields widely separated from one another. We were told there were some farmers who had to run from field to field from dawn to light to darkness to get their work done. As he is being squeezed by an increasingly industrial economy and the ever present creeping inflation, he is faced with an imperative need to increase production yet it is obvious that even moderate mechanization is impossible on such small fields. His individualism which in itself has probably been one of the glories of the French character in the past makes it almost impossible for him to co-operate with his neighbors enough to work out some system of getting the fields together in workable holdings or to secure the necessary equipment. He is the victim of his own common sense. He cannot go beyond his own experience and hence has no confidence in the future and will not do those things which Grandfathers found successful. This, coupled with a profound distrust of political authority and of the clergy makes any kind of attempt to improve the lot almost disheartening.

What of the Church in this situation? It must be remembered that non-Roman Christians are in an immense minority, of a total population of about forty-three million people there are about four hundred thousand members of the Reformed Church and the same number of Lutherans.

The speaker from the Roman Church who was president of the Public Agricultural Youth Organization indicated that only twenty per cent at the most of the baptized peasants could even be called really active. The Roman Church is of course doing more because of men and resources but was hampered by the fact in some cases the peasants were not anxious to have their life bettered and partly by the apathy of their own people. They did have a school, a newspaper, and radio broadcasts but incidentally had to broadcast on Radio Luxembourg because the French Radio permits no Church broadcasts.

The Protestants find that, while the people are more willing for change, that the smallness of their numbers and the control of the political parties which they would wish support by the Romanists makes their position in the Rural Workers' Fellowship most difficult. The Reformed Church has been hampered by a great controversy between those who advocate what we should call the "social gospel" and the pietists. The relationship of Church and State in France is a complete one but one interesting thing was the fact that the Church in Alsace-Lorraine is a state church due to the familiar historical situation there. I mention this because one of the high-points of the trip was the visit to the parish of Frederick Oberlin whose work is familiar to those interested in the Village and Country Church. This did seem to point up the im-

portance of the concern and interest of the person.

The present pastor seems to regard himself as a mere functionary of the state and hence, because of his refusal to have a concern for the total life of his people, has little Christian influence in the community. According to the people he found even the emergency pastoral care an imposition.

The general characteristic of Germany seemed to be activity. This activity springs, of course in part, from the tremendous job of rebuilding which faces the nation. This activity, we were told at the Seminar, also is a cover up for a spiritual vacuum. One cannot help feeling that the State Church in Germany is trying to fill this need.

In Stuttgart we met the man who had been appointed as a kind of equivalent to a Town and Country Church executive for that state. The Church in this particular state also had appointed an industrial Chaplain. I have before me a copy of a bi-monthly magazine KIRCHE IM DORF, published for those interested in the rural Church. It contains articles ranging in subject matter (if my faulty German is correct) from "The Farmer in the Modern World" to "Paraments in the Village Church" the work of the Evangelical Academies which is doubtless familiar is so set up that people from the villages are exposed to their influence. The German Church particularly in the villages has to overcome a traditional ivory tower attitude on the part of the older

clergy and a unwillingness on the part of the youth particularly to commit themselves to anything after their disastrous experience so recently and the menace which is not far away.

The rural situation in Switzerland was as everywhere tied in closely with the general economic condition of the country. In a small nation which is dependent for a large portion of it's foodstuffs by import there is quite naturally a drive for industrialization and the situation is further complicated by the fact that often the imports price the local products out of the market. This produces an urban drift which is quite alarming to the Swiss pastors. The problem of the Rural Church is to maintain a community in a more than physical sense of the word and to keep the church in the center and heart of the community.

The Seminar at the Ecumenical Institute was under the chairmanship of the Director of the Institute, Prof. H. Kraemer. Such topics as "The Rural Setting of Today As A Human Problem," "The Responsibility of The Church for Rural Life" and others were presented in papers by both European and American participants. Since the identical subjects had been assigned to representatives of both groups the differences were sometimes startling and the often noticed difference between the "activist" American approach and the more theological European

became clear. As these papers were discussed the basic thinking seemed to center around the question as to whether there was such a thing as "rural theology" with the subsequent question as to the content. Need to say there was a great difference of opinion. Doubtless there will be an authoritative report of the Seminar which will express the thought of the group.

We were particularly fortunate in being at Bossey while the Theological Committee on the Main Theme for the Evanston Assembly of the World Council was meeting. It gave many of us the opportunity of meeting such men as Karl Barth, C. H. Dodd, John Baillie and Anglicans such as Professor Chadwick of Cambridge and Katherine Bliss of B. B. C. was a worthwhile experience in itself. It was my first privilege to preach in the American Church in Geneva and to meet the late Bishop Wand of London who was preaching in the English Church which was celebrating it's one hundredth anniversary.

I should be less than grateful if I did not express my profound appreciation to the Bishops of Canada and Southern Ohio, the Town and Country Department of the Province of the Mid-West and to the Rev. Clifford Samuelson of the National Council, who was present at Bossey for the Seminar, for their help in making this experience possible.

THE BENEFITS OF A DIOCESAN SURVEY

By the REV. ETHAN ALLEN

Rector, Rice Lake, Wisconsin

In writing of the proposed survey of the Diocese of Eau Claire in the month of May, 1947, Bishop Horstick, stated: "The rural nature of the Diocese calls for careful planning in the placement of clergy and women workers. We expect to find our weak spots and also find the fields in which there are signs of promise for the future growth and service of the Church. When we find the weak spots we will be faced with the problem of the disposition of properties. This means that some places may be definitely

The above quotations indicate clearly the overall strategy of the survey, and suggests the various categories of the same; sociological data; trends; recruiting of personnel; strategic linking of fields; problems of plant restoration, replacement or acquisition; recruiting of financial resources for local and missionary purposes; the need for strengthening the "spiritual life" throughout the Diocese. Of these, that of the disposition of properties was of major importance partly because of the serious state of disrepair of most of the buildings in the Diocese, and because of the consequent effect upon morale.

Much of the work of the survey should have been undertaken by the local parishes and missions, but the incentive for this seemed to be lacking. The incentive was provided by the fact that the entire Diocese would be engaged in self-survey, and because of the prospect of some outside assistance where the need was great and the promise of future service warranted the expense.

The question will occur to many as to whether the survey resulted in a mass of good intentions and resolutions, or whether some worthwhile results had resulted. The latter was definitely the case. The National Council, through the Rev. Clifford Samuelson, entered the field with this in mind. The Bishop would not have requested the survey otherwise.

The first result was a most encouraging one, and equally unexpected. A diocesan rally had been planned for September, 1947, with the thought that a handful of people might appear. However, the attendance, because of the interest and concern aroused by the survey, was phenomenal.

The survey has given the Diocese an invaluable leverage for much in the immediately following the survey, and during the years since. As one result of the survey and its impetus, the physical appearance of the Diocese has become transformed. The record indicates the following major improvements:

- 3 new church buildings, two by purchase and one by construction.
- 7 church buildings remodeled.
- 5 new rectories.
- 4 rectories remodeled.
- 4 new church basements.
- 1 new parish hall.
- 1 redecorated parish hall.
- 12 new furnaces.
- 10 new oil heating plants.

The above represents a considerable expenditure of funds. In a recent check Bishop Horstick discovered that for every dollar furnished by National Council on approved projects, the Diocese and the parishes and missions had furnished three.

Two Diocesan improvements need mentioning, in addition to the above. The gift of a spacious home in Eau Claire has been transformed into the Buffington home for the aged.

Another gift to the Diocese was a 22 room house, and adjoining buildings, with several acres of land, in Menomonie. Restoration and improvement has effected a Diocesan Conference Center. In this case, the cost of the work, amounting to several thousand dollars, came from neither National nor Diocesan funds.

A major improvement, now in the making, should also be mentioned here. The Cathedral congregation, having spent many thousands on major improvements and additions to the Cathedral structure, has recently conducted a most successful campaign for funds for an educational building.

The above mention of statistics in no way adequately tells the story. The contrast in appearance, nor the effect upon the congregations, can be reflected in the figures.

Prior to the survey seven priests were attempting to man the fields. There are now twelve priests. Two candidates for Holy Orders will soon augment this number.

Aside from lightening the load on the priests and making more intensive work in the various fields possible, some readjustment of fields has also added to the effectiveness of the work.

One of the considerations of the survey was that of fields of no promise. It may be said that no missions already inactive have been discontinued. It is true that two properties were liquidated after careful study and with the assurance that the fields did not warrant efforts toward revival of a work long decadent.

The survey made no effort to study unoccupied fields. However, due to the improved situation, it has been possible to start summer services in the resort town. Some preliminary work, looking towards cottage services, is being undertaken by a lay reader, who has moved into a town where he has been able to locate a number of Church people.

With regard to finances, other than those spent on physical improvement, much improvement can be reported.

In 1946 the Diocese paid \$1,300.00 towards the Nation's Program. Increased participation in red side giving makes it possible for the Diocese now pay its increased quota in full.

During the interim since the survey, the minimum clerical salary has been twice raised. In spite of this, four linked fields now are paying the full salaries for their respective priests. At least two others are assuming larger shares of their priests' salaries for 1954. It is not intended to indicate that we have "arrived" in this or any other regard. But sufficient it may say that the situation has shown a most encouraging improvement.

With the overall improvement of personnel, finances and properties, the various areas of the Diocesan program have received increased attention. The youth conference has been increased to three. A laymen's organization has been set in motion. The program of the Women of the Church has been greatly expanded and strengthened. A large number of lay leaders are doing invaluable service, principally in supplementing the services of the priests in yokked fields.

Six years have passed since the survey. It will be interesting to know when a re-survey of the Diocese will be underway before this sketch is finished. More important is the fact that the purpose of the re-survey is not to correct mistakes during the past few years; but to further build on what has been accomplished. Emphasis in the re-survey will not be, as in 1940, on physical properties. We shall have the opportunity of evaluating the work accomplished in six years; and to consider an overall program strategy for the coming years. Considering what has been accomplished in the categories of properties, finance, personnel, it is believed that we are now in a position to face an even more aggressive program during the next several years.

THE RURAL LEADERSHIP SCHOOL AT MICHIGAN STATE COLLEGE

By the Rev. James Curtis, Rector, Saugatuck, Michigan

To understand the Rural Leadership School perhaps we had best first what it is. It is an intensive two weeks course for "clergymen, lay workers, teachers and farm organization leaders" and "other persons interested in service to the rural community". Its objectives are to offer collective facilities to professional and lay leaders of the town and country church to provide a sharing of problems and experiences with others in the same or related fields; to simulate research on basic rural community problems; to encourage improved working relationship between all agencies serving rural areas and to solve specific problems brought to the school by various students.

As we refer to "rural" we should define it. Though generalities are dangerous, basically, rural areas can be put into one of three categories each with its own specific type of problems. These three categories are: (1) strictly agricultural areas where the land is divided into farms and the main source of income is agricultural pursuits; (2) strictly suburban areas where the land is divided into home-sites and the main source of income is from neighboring cities, although perhaps many supplement their incomes with vegetable gardens, poultry or some small enterprise; (3) a mixture of (1) and (2).

In the plains area and the west most rural areas still fall under the first category. In the east and near metropolitan areas such as Detroit and Chicago, the second category applies. In between, particularly the middle west, we find many rural areas falling into the third category. None of these presents any insurmountable problems, however, many of the training programs for the church leaders are keyed to strictly urban situations, while the training program of other rural leaders is often keyed to strictly agricultural community. These are just some of the facts which the Rural Leadership School tries to bring to the fore. It is necessary that we study these facts, in that America's shift from being basically an agricultural economy to that of an industrial economy is not following the pattern of the shift in Europe in ages past. This is chiefly because of a larger land area, the automobile, means of rapid communication, and urban comforts available reasonably in rural areas.

How does the Rural Leadership School approach this situation? They do so by setting up a three-year course. Its foundation is based on: the first year, studying group methods to find how to meet the needs of the individuals in organizations which will provide the programs to meet the social, economic and religious requirements; the second year, studying the historical development, changes, and a careful analysis of the communities; the third year, studying rural church programs using the information gathered.

the first and second years as a basis for keying sound objectives and methods to meet the problems. With these three courses as the foundation electives are offered in church music, specifically for small choirs and congregational singing; comparative economic systems, community, co-operation through self-surveys, church maintenance problems, first-aid psychology designed to help ministers to become aware of the various aids upon which they may call in cases of mental illness; science and religion, which is a course presenting a scientist's view point towards religion and religious programs of the church, social and economic trends in rural communities, home and family living and a course covering the role of a minister's wife. All courses are taught by leaders in their respective fields who donate their time as consecrated churchmen who see the great value which can be gained from such a school. Workshop periods are also provided covering such subjects as mimeographing, religious drama, posters, libraries and visual aids. These workshops, too, are designed to meet the needs of small groups with limited or no funds. There are also special presentations by outstanding professors, foreign students and others who might be available to broaden the program. The elective courses, the workshops and the special presentations, all are chosen through the recommendation of those who have attended and will attend the school.

The Rural Leadership School is organized and conducted by a steering committee made up of students elected from the denominations and organizations present, and national representatives of churches having a rural program. The latter are to give a permanency to the school from year to year.

Is such a school necessary or important. Those who have considered the situation feel that it is not only necessary but essential if the civilization of America is to continue to be based on a strong religious foundation. Getting for the moment our Lord's command to preach the gospel, we find that historians assure us that civilization not based on religion is doomed. We feel the facts will bear us out. Most church members are found in cities, while 60 to 80 percent of the churches are found in rural areas. Rural areas, according to the 1950 census, contain 37 percent of the nation's population and contain one-half of the children of the nation. Not a city church has enough children to keep it alive, consequently, it is still true that the present and future leadership of this nation and our churches, comes from rural areas. Thus, if this leadership is to be strong and dynamic on a firm religious foundation, we must carefully study the facts and act upon them.

One of the saddest facts of all is that most church programs, training and equipment, is keyed to large units. For example, in the field of the church schools, little if anything is done to help lay out programs for church

schools of less than fifty pupils or for congregations of less than fifty people. If the church is to remain the guiding factor in America's life must regain the zeal of the early Apostles who sought even one soul.

To meet this situation the church leaders must recognize the problem of how to provide a dynamic program for those living in rural areas where municipal transportation and facilities are not available. In considering this problem, church leaders, above all, must recognize further that the average American is over-organized. Perhaps the best way to reach many unchurched, or those who have strayed from the church, is to co-ordinate the church program with other rural organizations. This can be done by providing leadership for youth groups and even adult groups rather than to add to the confusion by setting up more organizations paralleling the one already founded. In other words, we must discover the tools present and use them. If the church can show people in rural areas that religion does fit in everyday life we need not worry about many straying as they go to metropolitan areas. Further, we need not then be concerned about the future of civilization, for we have the future of the Christian church in our hands. It's up to us to remember that at least 50 percent of the future (the children) come from rural areas. A Rural Leadership School is designed to meet these needs. If it fails, it fails only because of a lack of interest of those concerned.

THE TOWN AND COUNTRY COUNCIL OF THE DIOCESE OF CHICAGO

The Rev. Herman Anker — Diocese of Chicago

Within the Diocese of Chicago there is a field outside of the metropolitan and suburban areas which in population, size, number of stations, number of communicants is equal to or larger than many of the Dioceses and Missionary Districts of the Church. We are therefore in a particularly strategic position to be indeed a TOWN and COUNTRY department in that we seek to bring the rural and court-house parishes into closer family relationship with the metropolitan center of the Diocese, and seek to keep the metropolitan and suburban parishes informed of the areas where help

is needed, and where their first of missions responsibility lies.

ORGANIZATION: The Town and Country Council is organized as a department of the Diocesan Council, of which the chairman is a member. We are also represented in the Extension Division of the Diocese, and the Department of Religious Education. We make no policy but meet with the Bishop and the Departments of the Council in seeking to forward the work of the Diocese in the rural areas.

FINANCES: We receive from the Diocesan Council \$1,000 a year for our work, and for

School by Mail we receive
 with of the Advent Mite Box
 of the children. Our bud-
 administrative and promo-
 we pay no salaries nor do we
 Diocesan moneys.

ERATION: We have the
 chairman appointed by the
 Treasurer, Secretary and
 chairman. Clergy in rural and
 house towns make up the cler-
 of our department. The
 chairman of the Woman's
 ary, the Directress of Relig-
 Education of the Diocese and
 ed laymen and laywomen
 up the balance of our Depart-
 Auxiliary members are the
 of Church Periodical club,
 aters of the King, Diocesan
 Guild, and Publicity. These
 ations aid and assist us where
 l.

e Department meets regularly
 nicago to which meetings ex-
 are paid by the Department.
 rs of importance decided upon
 ought to the Diocesan Council
 form of recommendations.

NDERTAKINGS Within The
 se: Inherited from the days of
 rch-deacons we have a list of
 ed families throughout the Dio-
 This list is in a constant state
 rrection by deletion and addi-
 To these families on farms and
 unchurched communities we seek
 inister as best we can by regu-
 mailing of the Forward Day by
 by direct mail, by sending of
 h calendars, and by frequently
 eding them of their nearest par-
 At present the Directress of

Religious Education in the Diocese
 is attempting personal visitation
 whenever possible. The children of
 these isolated families are enrolled
 in the Church School by Mail pro-
 gram. This is financed by the Ad-
 vent Mite Box offerings and hand-
 led through the office of Diocesan
 Religious Education.

The greatest missionary undertak-
 ing recently put in operation in the
 Diocese is the appointment by the
 Bishop of a Missionary for two of
 the four unchurched counties within
 the Diocese. The Rev. Raymond
 Holly is missionary to Ford and
 Iriquois Counties. He has his center
 at Onarga and is ministering to
 scattered families over the whole
 area. The Town and Country
 Council has aided the missioner in
 every way possible: We have sup-
 plied him with an army chaplain
 type portable altar, which was fitted
 out with linens and supplies by the
 Diocesan Altar Guild.

The other undertaking which has
 met with the greatest of success is
 the encouragement and financial as-
 sistance to the Rev. Jon Smedberg
 who has done particularly fine piece
 of missionary work through summer
 vacation schools in the Northern part
 of the Diocese.

Skilled seminarians were used and
 the whole parish of Grays Lake as-
 sisted in the program. Large num-
 bers of children came: average at-
 tendance daily over 5 week period of
 85. Great increases in the parish
 by confirmation have resulted.
 There is the good possibility of a
 new mission being started in this

area. Children at Mooseheart, the great orphanage of the Order of Moose near Batavia, are being given regular instruction by the Department of Religious Education and the local parish.

Other ways in which we have helped smaller towns have been in sharing the expense of surveys, financing preaching missions, assisting in important celebrations of the station.

Members of the Department have done a great deal of speaking around in the parishes of the Diocese especially in the larger parishes, where we seek to inform the members of these parishes of the work of the Town and Country Council.

The Department assists the Bishop of the Diocese in financing and co-operating with local clergy and the Dean of the Southern Deanery in

the holding of the Annual Rogation Sunday blessing of the crops at a time at the one open country parish in the Diocese — St. Andrew's, Grand Ridge.

We have sponsored a public GRASS ROOTS wherein we seek to keep clergy and laymen informed of our work and tell of actual experiences in the field.

Members of the Department enrolled in the Rural Workers' Fellowship by the Department receive CROSS ROADS. We seek to keep in touch with the National Department and receive the inspiration and direction from the body in our work. Through the Church Periodical Club literature is made available to clergy in the rural areas. Pamphlets for tract cases, books, magazines are given.

ANOTHER RURAL CONVERSION

One of the country's leading Brown Swiss cattle herd managers, Ralph Johnson, recently moved into the parish of Calvary, Lombard, Illinois, where the Rev. Herman Anker is Rector. After becoming active in parish affairs, Mr. Johnson asked the Rector if he could learn to be an acolyte. Shortly afterwards the newcomer was training other acolytes in the parish. After a number of months in this capacity Mr. Johnson approached the rector concerning the possibility of a vocation to the Sacred Ministry. After some conversation and investigation Mr. Johnson entered the Nashotah House to study for Holy Orders.

In order to keep "rural," Mr. Johnson will work part time at a new experimental farm, and it is hoped that in the near future Mr. Johnson can assume the management of the Nashotah House farms, as well as becoming a rural priest.

We congratulate Mr. Johnson in seeing the vision of the harvest in the rural areas, and for answering the call to the Sacred Priesthood dedicated to a rural ministry.

PHILOSOPHY FOR TOWN AND COUNTRY WORK

By THE RT. REV. WM. HORSTICK,

Bishop of Eau Claire

have been asked to use the above as a topic for an article for ROADS.

philosophy for Town and Country work can cover a wide area of t. It can also be miles removed from actual facts. How to breach gap still remains to be done.

e all have philosophies of Town and Country work. Call it a "vision" of what we "hope" to accomplish rather than what we "expect" to as a result of our particular thesis.

he "philosophy" set up as a neat, tight package in too many cases to grief when it runs up against the realities of human behaviour concept of what the Mission of the Church actually is.

statistics will help us analyze the field. And there is ample material w us the need as well as countless resources to which we can turn olution to the problem as it may appear in our own "peculiar" parish.

he "joker" lies in the willingness of the people in the particular o understand what Town and Country work is and how the Church nction in that particular area. Add to this a real undersanding of mission of the Church—or rather a misunderstanding—and you either n answer that is good or simply a frustrating series of experiences.

here is a great deal of background which is useful to the Town and ry priest and much of it essential to understand the field in which sides. But basically—as a true veteran priest and pastor, reared in centers and finally finishing his course successfully in a very small y town—said "I know nothing of Town and Country work or of ral field but recall what a wise and truly venerable and saintly Bishop ae—our job is to take the Grace of God to people wherever and who- they may be." On that premise he has added the word "success" to ork.

his in no sense disparages the means made available to better train ough men for a large and important field. Rather such means ery necessary, but mere mechanics and a wide knowledge—much of we may never use—is not the total answer. It is necessary that we the "lingo" and have the know-how, but to let these be the sole end ot bring the results desired.

a lawyers stock in trade is his time and intelligence. The business priest of the Church is "people" and not "things." Loving people "art" which has to be learned. Some are born with it. Others to acquire it. But it has to be a sincere love and not a sort of mic pose. Its sincerity will soon be known for what it is worth.

A true love for souls results in a responding love along with "truth". This cannot be done in a moments time, but has to be earned over a period of time. The short tenure in a Mission field or in a small place does not yield the fruits of this experience.

There is no known source where there is written down in black and white a definite statement on a philosophy of Town and Country work. Some day the monumental task of gathering together all the positive experiences of the priests who serve in the Town and Country field may be accomplished. It would be an interesting study. It would not reflect the attitudes of the people. It would reflect, instead, the attitude of the clergy and success or failure would be shown as each reported.

Sin is common to all. Loneliness is common to all whether it be in the rural area, small town or large city. The causes may be slightly different, but basically the same. Generally, most people know little about anything about the faith and practice of the Christian Religion and especially as we understand it as expressed in our Book of Common Prayer. We are guilty of the sin of presumption when we "take it for granted" that they know all that is expected to be known of the Christian Way of Life. They want to know. That is our opportunity, and every waking moment provides us with the chance to teach.

These may be but rambling thoughts on a philosophy of Town and Country work. Write your own, not from "books" but from your own experiences with people. All that books can do is to provide source material. People in every walk of life are our job.

RURAL FELLOWSHIP AWARD

For the past four years the Rural Workers' Fellowship has presented to persons—lay as well as clerical—a Fellowship Award for significant work in the field of town and country Church. The presentation is usually made at the Corporate Communion service which is held at the time of the Annual Meeting of the Rural Workers' Fellowship. Such an award comes only after many years of faithful and loyal work in the Master's vineyard. The selection is not an easy one. It is

made after nominations come in from you, the workers in the field. The Board of Directors then try to make a careful selection. This does mean that those persons you propose for the Award are not eligible

Only one of the three persons nominated was present to receive the Award—the Rev. David W. Clark. The Awards together with the nominations will be sent direct to the Bishops and they will in turn arrange for a presentation.

THE REVEREND
DAVID W. CLARK
Priest

of a missionary priest among
Indians of South Dakota, the
David W. Clark has devoted
thirty-five years of his min-
istry among the American Indians.
The first twenty-five years of
his ministry he served in the Crow
and Lower Brule Indian
field of South Dakota.
During the period 1942-1952 he was
independent of the Good Shep-
herd Mission among the Navajos in
Defiance, Arizona. He is now
director of the Council of
Indianes special ministry to the In-
dians who have come to the Twin
Cities, thus literally following the
path of his life from the prairies
to the cities. Having combined a
White and Indian ministry for thirty-
five years, he is a worthy recipient
of the Fellowship Award.

* * *

THE REVEREND
RALPH J. KENDALL,
Priest

Rev. Ralph J. Kendall com-
menced in 1953 twenty-five years of
valuable and faithful service as
pastor of St. Stephen's Church, Eu-
fala and nearby missions in Ala-

bama. Eufala is a small town, but
Mr. Kendall has remained there and
continued through the years to do
very effective work. He is Secre-
tary of the Diocese of Alabama, and
has represented the Diocese in Gen-
eral Convention. His ministry is an
inspiration and goal for any man
doing small town work. Mr. Ken-
dall at one time served the Rural
Workers' Fellowship as Secretary-
Treasurer. For his long service to
his Master in His vineyard he is a
worthy recipient of the Fellowship
Award.

* * *

THE VENERABLE
WILLIAM DACRE HASSELL,
Priest

Archdeacon Hassell's life symbol-
izes our Church's devotion and
struggle through the past four dec-
ades in the West. He has served his
Church for thirty-four years in one
parish on the prairies of Western
Canada. In the words of one
brother priest: "He has adhered to
the fierce discipline necessary for a
priest of the prairies." Because of
his well-ordered life in the service
of his beloved Church in Canada
and because he is not afraid to preach
the Gospel at the cross roads Arch-
deacon Hassell becomes a worthy re-
cipient of the Fellowship Award.

BOOK REVIEW DEPARTMENT

INDUSTRIES FOR SMALL COMMUNITIES *by Arthur E. Morgan*
COMMUNITY SERVICE, INC., Yellow Springs, O., \$2.00.

This is a companion piece to Dr. Morgan's "A Business of My Own" and is the story of small industry in Yellow Springs. He describes the establishment, and success, of twenty-two industries which, within the thirty years, have caused this small Ohio town of 1,500 to prosper. The economic success has carried over into the social life of the community which features such amenities as a weekly music concert, a community theater, an art and photographic association, a day nursery and a community council. Central to all the activities seems to be Antioch College which in its philosophy of education, stresses the concept of 'symmetry'—the development of the whole man in the total community. Today's industries vary from industrial research laboratories through bronze stained glass studios to the development of farm seeds and the design of book-plates. Dr. Morgan points out that basic to the development of these small industries has been the small community, with its face-to-face relationships, so that each helps each and the local banker, for instance, is willing to lend capital readily to neighbors he knows in their respective capacities as citizens and friends. There are more frontiers in this small community, Dr. Morgan points out, and he strongly encourages other citizens of small communities, to develop like industries, not only for economic benefit but for social strength.

W. B. S., JR.

* * * *

THE GREAT FRONTIER *by Walter Prescott Webb*; Houghton Mifflin Co.; \$5.00.

Since 1893, when the young Frederick Jackson Turner highlighted the overwhelming significance of the 'frontier' in America's development, professional historians have been debating the validity of his thesis. In the present work, Professor Webb of the University of Texas carries the 'frontier hypothesis' over into the world history since 1500 and concludes that, since then, all men have been living in the midst of a 'boom' economy due to the discovery of new lands (the Americas, Africa, Asia and Oceania). Due to the closing of geographic frontiers about 1910, he proposes that we are now entering a new period of history in which the population ratio will become, again, so high that we will be forced into new social forms (perhaps, reactionary) social forms and to the development of different institutions. Most of Dr. Webb's examples are taken from the influence of the western frontier on United States' culture and, as such, will be of interest to members of the R. W. F. It would take the skill of a professional historian to correctly evaluate the significance of the frontier.

point (Oscar Handlin of Harvard, for instance, was negative in view) but to a layman in the field of history, Dr. Webb seems to have such vital insight about the cause and nature of contemporary social problems. This book could well be read in conjunction with Bernard DeVoto's recent book, *The Course of Empire*. W. B. S., Jr.

General Findings from Surveys of Episcopal Congregations in Town and Country Areas

Material is based on study and visitations of approximately 200 congregations made in co-operation with the Unit of Research and Field Study of the National Council by the Rev. Norman L. Foote.

CHURCH PROPERTY.

While our smaller parishes and missions are still not nearly well equipped to do their job, they are becoming better equipped. They have been generally well provided for in terms of a place to worship. They are now beginning to have better buildings for Christian Education, fellowship, and community service. However a great many still need these facilities and cannot hope to get them without substantial outside help.

One very basic need not yet being adequately cared for in almost all places is the need for a study for the clergyman, that is well located, comfortable and relatively modern.

DIOCESAN POLICY.

Diocesan standards of salary and housing for the clergy are improving and the size of mission fields is being reduced. Much more needs to be done particularly in the matter of adequate travel allowance.

An increased interest is being shown in the area of reviving deanery organizations. There has long been a felt need for fellowship on the part of Town and Country clergyman. This development of fellowship on diocesan and diocesan lines seems more healthy than previous attempts to organize fellowship on the basis of rural versus urban lines.

There is an increased awareness on the diocesan level for the need for the presence of Town and Country clergy and laity on important committees, not only in the form of recognition to such persons but also and more important, as a valued contribution to the total life of the diocese.

II. COMPOSITION of CONGREGATIONS.

A. With very few exceptions, our Town and Country churches are composed of a cross section of the community. At least 90% of the members were class churches, composed of those persons who are identical in education and interest with our church groups in the middle and upper

class neighborhood in the city.

B. It is encouraging to note that the desire of most congregations to grow and that the question most often asked the interviewer was "should we reach out to persons of other and often lower social standing but " how do we go about interesting farmers, laborers and clerks join us."

IV. CHRISTIAN EDUCATION.

A. A great majority of the places visited demonstrated the need of diocesan oversight, to prevent church school curriculum from changing every time there is a new clergyman.

B. Noticeable is the increased use of adult Bible classes with success in any places.

C. There is an encouraging increase in the emphasis on Christian education but many places still have no organized program at all, with the total educational burden being placed on the Sunday sermon.

V. THE CHURCH and COMMUNITY.

A. Episcopal church members in almost every case participate as individuals in community activities but the Church as such generally does not.

B. In communities in which state or local correctional institutions are located there is rarely any organized Christian approach by churches.

C. Participation in ministerial associations in local planning groups, etc., is almost directly dependent on the clergyman's feelings in this matter although there is some noticeable difference dependent upon the nature of other denominations present in the community.

D. Practically no organized effort was noted in approaching the increased number of older people in town populations.

VI. LEADERSHIP.

A. The largest single factor determining the growth or loss of membership has been the presence or absence of capable clerical leadership over a tenure of not less than five years or the lack of such leadership.

B. In general the conception of the Town and Country church as a stepping stone is still with us.

C. Most congregations still feel in the main that the growth of the church both spiritually and in numbers is the sole responsibility of the clergy.

D. Conversely in most places the clergy have not seen their vocation at least in part as a vocation to train laymen and laywomen to be active local and responsible members of a Christian fellowship.

THE RURAL WORKERS' FELLOWSHIP OF THE
EPISCOPAL CHURCH, INC.

(Incorporated under the laws of the State of New York)

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YOU HAVE A PLACE IN THE RURAL WORKERS' FELLOWSHIP

Through your membership in the R.W.F. you help promote local national fellowship and spiritual growth of all persons interested in town country church work.

You can join with us in our Cycle of Prayer, in which every member remembered in our private devotions upon a particular day several times a year.

You receive the best literature on the town and country printed to CROSS ROADS (quarterly); TOWN AND COUNTRY CHURCH MAGAZINE (10 issues a year); THE CHRISTIAN RURAL FELLOWSHIP BULLETIN (monthly); and RURAL MISSIONS. In addition you receive other helpful literature that is printed from time to time by various groups.

Through your membership you give the National Council, and its Division of Town and Country work, your support, advice, co-operation, and encouragement in their great task.

Through your membership you assist your Diocesan program for advancement of the Church in its town and country areas.

Membership in the R.W.F. identifies you as being a person vitally interested in serving God in town and country areas.

JOIN THE RURAL WORKERS' FELLOWSHIP TODAY

To Mrs. John Philbrick, Secretary-Treasurer,
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Please enroll me as a member in the R.W.F.

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